/26 cont'd/

231 The greatest number of domestic animals owned by a single Miao family never exceeds a few heads if it owns any at all. This 231 is due to several reasons: (1) The Miao are a propertyless people. 511 They are generally very poor and do not have enough capital to buy cattle. (2) Since their life is uncertain, without their staying settled for a long period, animal husbandry is not likely to flourish. It is not easy for them to herd a large number of animals while they themselves move from place to place. (3) Cattle are always helpful for ploughing fields, but not every Miao family owns level fields which can be tilled by animal power; consequently raising cattle is not popular among them.

233 In raising cattle, the Miao have adopted a method of letting them graze on the uncultivated land. They simply let the cattle roam in the mountains, neither fastened with rope nor guarded by herders. Except that each animal bears the brand of its owner, the cattle move completely at will. These cattle are very wild and are hard to control. Once during a wedding ceremony, I saw the host send some men with guns out into the mountains to shoot his own cattle for meat to feast his guests. Their horses are also set free without bits or bridles. /27/ Not until they are needed for riding does the owner begin to search for them in the uncultivated 556 areas. The rearing of horses, however, is limited to only a few relatively wealthy families; the ordinary family does not raise horses. The dog is the most popular animal and can be found in almost every family, because it is indispensable in hunting. In addition, pigs and chickens are also raised. Owing to the scarcity of wet rice fields, however, geese and ducks are very rare.

5. Fishing

826 Though the Miao usually live high in the mountains, it is not unusual for them to go down to the streams to fish. Their fishing gear is exactly the same as that of the Li. They have fishing nets, 827 tun, sar co, lung, tun kū, and fishing lines. (For a description of the fishing gear and its use, consult my work, Report on an Investigation of the Li of Hainan Island. There is no need to discuss them

/27 cont'd/

226 here.) However, their fishing methods and the scale of the fishing are not as extensive as those of the Li. Other than when they occasionally join the Li in large-scale fishing, they usually fish individually or in a small group. In any case, fishing plays no important role in their economic life.

6. Handicrafts

463 Bamboo is common in the Miao area, and there is a well-
462 developed industry in bamboo. Among their products are baskets,
285 boxes, winnowing baskets, strainers, etc. Aside from those for
322 domestic use, the surplus products are exchanged with the Li for
339 rice and grain to meet food shortages. The men are skilled in making wooden furniture. Tables, stools, mortars, troughs, etc., are all homemade. They can build a house within a short time
345 with purlins and rafters made by themselves. Needless to say, these houses are very primitive.

286 The Miao women are good weavers. I regret that I have not personally examined their weaving. In particular, the Miao women are experts in dyeing. There is a species of plant in the Miao area
286 /28/ which produces blue juice. The women pick the leaves from
286 the plant and soak them in a large water jar. The dyeing process consists of daubing white cotton cloth with wax and thus drawing and painting on it various kinds of designs as the dyer pleases. The cloth is then soaked in the jar of blue indigo. After a short time, the cloth is taken out, and the wax is cleaned off, leaving the design on the blue cloth. This method of dyeing is called the "wax method." Ryûzô Torii* also observed this method of dyeing among

/* Professor Ryûzô Torii (1870-1953) was a well-known Japanese anthropologist.—Tr./

the Miao in Kweichou province and has described it in great detail. He is quoted as follows: "First, they set out the cloth in a certain place, wax is then melted a little, and on the cloth designs are painted with the melted wax at the dyer's pleasure. After the

/131 cont'd/

000 This allayed their suspicion. We then took out our phonograph and
126 turned it on, which attracted swarms of Miao to gather around us.
Upon our request to look at the Miao scripts, which Headman Lu kept,
122 he let us peruse a number of them, among which were some very
treasured ones, depicting the origin and history of the Miao people.
511 Headman Lu talked to us at length about the hardships of the Miao;
their indescribable and hard-to-imagine low living conditions brought
forth our deepest sympathy. There were 12 families in this village,
under the family names of Lu, Teng, and P'an. Their main occupa-
tion was farming on lands rented from the Li people.

608 Limited by our schedule, we decided to cancel our trip to Pao-
ch'a village. We left Ang-chi at five-thirty to return to Ta-ch'i.
The[illegible]ve us a warm farewell, asking us to return to their village
again. Upon our return, we found that Mr. Wang Chao-i had come
back from Pao-t'ing, and we had supper together, during which he
talked at length about his experiences in the Li area. His stories
fascinated us and sounded like fabulous legends.

Second month, twenty-third day. (Tuesday)

● 226 After breakfast we went to Wen-hua River to watch the Li carry
on their collective fishing. The two banks of the river were crowded
with men and women, about 60 or 70, each carrying fishing gear.
The stream was rather narrow, and the depth of the water was hardly
up to the knee. First, a section of the stream was selected, and then
large stones and rocks were put in the water to block the flow from
upstream, and small ditches were dug on the lower part of the stream
in order to half empty out the water. Then the poison was poured in.
When the fish touched this poison, they were immediately knocked
out and floated on the surface of the water. The Miao then rushed to
catch them with their nets. Today, the job was rather poorly done
because the water from upstream had not been dammed completely
enough to prevent the flow downward, thus preventing the emptying
out of the fishing area. Since the poison could not have its full effect
in the water, /132/ only a small amount of fish was killed and caught.

/139/

000 At Ta-ch'i we opened our box of medicines at Mr. Wang's house, but could not find any drug for dysentery. Mr. Wang's workmen 278 told us about a herb, used frequently by the Miao and said to be a kind of miracle drug to cure dysentery for the Miao. I suggested to Yüan-chiung that he should try it, as it might not do him any harm. He instantly resisted the idea and said he preferred death to taking the Miao drug. As we were put in such a predicament, with no medical facilities of any kind around this place, a thought suddenly struck me. As a child I had seen countrymen in my native place mix honey with tea to cure dysentery. Mr. Wang happened to have honey in his house, and we had brought along several kinds of tea with us. I mixed some and let Yüan-chiung drink it. Its effect is yet to be seen.

000 When we were at Ang-chi, though it was a filthy place, I was able to amuse myself by talking with the Miao. Back at Mr. Wang's house, it was like living in a castle; the place was much more comfortable, but I felt overcome with loneliness.

Third month, sixth day, (Saturday)

Originally I had thought that we should start for Pao-t'ing today, if Yüan-chiung was not any better. But after taking the drink of 278 honey in tea that I gave him yesterday, he has felt an immediate 164 effect. His dysentery has become much less frequent, and his spirits are much higher. As a complete cure seems in sight, we are glad to be able to cancel our previous plans.

After breakfast at ten o'clock, we set out for Wen-hua trading center, intending to take a closer look at the trading conditions of ● 226 the Miao and Li. At Wen-hua ten or more boys were making fish bombs, which they threw into the river to explode among the fish. We bought some 20 firecrackers for ourselves and asked the children to make a fish bomb for us. With it we caught about half a catty of fish, and we brought them back for supper.

243 The Li in the neighborhood were busy sowing and planting rice, and during the day we walked about the fields and talked with them.

/66 cont./

245 prevent the seedlings from withering. According to the Miao the tea plant is very sturdy and can resist the cold. It blooms in the ninth and tenth months, the flowers being white in color, and fading in the eleventh month. After the second and third months, "blisters /p'ao/" form, which can be picked and eaten. They taste sweet and sour, and are often sold by the Miao women at the market place. During the seventh and eighth months the fruits ripen, and after being picked they are dried in the sun for three or four days. They split open themselves, disgorging two or four seeds. The seeds also must be dried in the sun in order tomake them dry and crisp, so that they will not get wormy and to insure a lot of oil when expressed.

258 Tung and tea seeds both yield oil. The Miao sell these seeds to the Chinese oil stores, few Miao people expressing the oil themselves. The few who do express tea oil still use a local method. The sun-dried tea seeds are pounded into bits in a mortar. Then they are dry-fried in a pan. Then water is added and brought to a boil. As bubbles of oil float on the surface of the boiling water, they are scooped out with an iron ladle and placed in a bowl. The bubbles of oil are heated again to make the water evaporate, and the residue is tea oil. The residual paste of the tung or tea seeds after the oil has been expressed is called tung paste or tea paste respectively. The tung paste can be used as fertilizer. The tea paste can be used as soap for laundry and also can be ground into powder to be thrown into the river to cause fish to suffocate so that they can be caught easily.

314 Wild indigo plants grow abundantly everywhere in the Miao area. Although the Miao know how to cultivate indigo plants, they also gather wild indigo for dyeing. Wild indigo plants are one to two kung ch'ih in height. A big one has a stalk as thick as a man's thumb, a lone plant without any side branches, reaching toward the sky. The leaves are small and oval in shape, and contain a great deal of indigo. Every year in the eighth and ninth months when the weather is still warm and before the frost comes, the indigo leaves are at their most luxuriant. The Miao go out in numbers to pick wild indigo leaves.

/69 cont./

245 Among the pine trees produced in the Miao area, there is a red pine which has firm and glossy wood that does not rot when put in the earth for a long time. A good one has the quality of ox horn, is bright red, good for making implements, good-looking and durable. Also grey pine (Illus. 35) is produced, suitable for beams. Other products like mulberry, hemp 248 (Illus. 37), and cotton also are produced in quantity, and are important economic plants.

226 Fishing and animal husbandry. — The Miao like to eat sour fish, so they have a number of ways of raising and catching [262] fish. To raise fish, pools in ravines are made into ponds, and [231] fry are bought from the Chinese to raise, particularly of huan [439] and lien /a kind of bream/. Also, in low-lying rice fields they place a bamboo wattle fence to stop up the place where the field water goes out (Illus. 38), to keep the fish from flowing out. A great many common fish are raised in these fields. To catch fish they use nets, hooks, and poison. Fishing nets are cast anywhere at will in streams and rivers during the day. At night nets are put down in fast-flowing water along the enbankments, on sand bars, at springs, and in shallow ponds. Also, they mix eggs with cooked rice and fry it in vegetable oil, and throw the rice in such places as still shallow water on a sand bar or in shallow ponds. Fish are said to be attracted by the smell of the food and come to gather at these places. Markers are set out in the daytime, and at night they come to these spots to cast their nets. The amount of the catch from these places is larger than elsewhere. They use a small bamboo [227] pole for a fishing rod, and a line twisted from horsetail hair. [171] The hook and the buoy are the same as those used by the Chi- [825] nese, and they also use such bugs as earthworms, centipedes, and spiders for bait. In the winter season the fish tend to remain [227] at the bottom of the water, and therefore they attach tiny pieces of lead to the line to make the hook sink down below. In the spring season when the weather gets warmer, fish become more active and swim to the surface; they therefore attach a piece of wood or twig halfway down the line to prevent the hook

/69 cont./

226 from sinking, making it easier for the fish to bite. To catch
[227] fish with poison, they isolate a section of the river by erecting dams up and down stream, then cast the poison in the water to render the fish unconscious, when they are picked up. The
[278] poisons used include tea paste, lime, potato seeds, willow leaves, and smartweed /t'u liao/. Tea paste, lime, and potato seeds have to be ground into fine powder before they are scattered in the water; the willow leaves and the smartweed are hashed into pulp with a hatchet, put into a bamboo sieve, and dipped into water. The pulp is rubbed against the bamboo with the hand to form a thick liquid, which is thrown into the water near a cleft or a cave in the cliff. When the fish smell the poison they become unconscious and float on the surface, and can be caught easily. Still another method is fishing in an illuminated pool. In such places as a shallow pool or a shallow place over a sand bar, they pick a suitable spot where they put a big rock and dig a deep pool called t'ang k'ou /"pool mouth"/. It is about a kung chih and a half in circumference and encircled with a screen of bamboo splints /Illus. 37-38 on pp. 70-71/ /72/, but with an opening left. Inside are laid slabs of stone, in which the fish love to seek shelter. When night comes the fisherman arrives with a torch. The fish are frightened by the light and struggle to escape, hitting the bamboo screen. Not a single fish is able to escape.

231 The Miao rear cattle, horses, pigs, sheep, cats, dogs,
[492] chickens, and ducks. Cattle and pigs are the most important.
[262] Not all the cattle are for field work; some are slaughtered and
[241] sold for food. Pigs are used for food, and their manure for fertilizer. Horses, sheep, and ducks are comparatively fewer in number. Cats, dogs, and chickens are found in every household.

[245] Mulberry trees are grown in the Miao area. The Miao women also know how to raise silkworms. Formerly they did not know how to hatch the eggs. Every spring when the Chinese
[439] started hatching silkworms, groups of them would carry baskets of native products to exchange for silkworms. They reared the

[text continues on p. 103]

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

in hollowed-out tree trunks lined with leaves of the wild banana. Every man has his hunting knife, carried in a wicker pouch at his back. The chopping knives for clearing the forest are heavier. Every family seems to have at least one gun, a clumsy, heavy, old-fashioned type, used in hunting. The pig trough is a hollow log, the family wash-basin a cross section of a big tree rudely scooped and hollowed out. The rice mortars too are cross sections of trees, and the mallets are wooden, not even stone-tipped, in most cases. The ever-present bamboo and rattan make the rice sieves, the woven baskets used as chicken coops, the beds, and the little baskets swung from the roof beam, in which the baby is put when it is not on its mother's back or in a hammock-like piece of cloth. The fishnets are woven of the native hemp, as are the bags which the women swing across their backs and use to carry corn, sweet potatoes, other tubers, or anything they happen to wish to move. Water is carried in rude wooden buckets, possibly in kerosene tins, if a family has somehow come into possession of such articles, in small earthenware jars, or in three foot length sections of large bamboo. These latter are used if the water must be gotten from a very shallow stream, as three or four of them lashed together hold almost as much as a bucket and can be laid down flat in the stream. Clothes are washed at the river side, on flat stones.

The people make their living by farming, depending on hunting and fishing to supplement their food supply. Different from the Chinese, they know nothing of fertilizing their fields except by the use of wood ashes. Neither do they know how to raise rice in paddy fields, but plant only the upland glutinous rice, of which they have ten or eleven varieties, most of them white. They clear the steep mountain sides by cutting out some of the brush and smaller timber, burn off the place, dig up the ground with their small hoes, and raise two or three crops of rice, maize, and sweet potatoes. When the rice is ripe it is cut and bound in small bundles. These bundles are placed in racks under thatched roofs to dry and sweat and later stored in the rice rooms in the houses, and beaten out and pounded as needed. When the fertility in one place is exhausted they go to another hillside and repeat the process. When all the hillsides within easy distance (what they call "easy distance" would be four hours' walk for a foreigner) are used up they have no recourse but to move their whole village, so move they do. One advantage of course is that the housewife does not need to clean her domicile, and the smoky, grimy house of several years' use can well be left—but it is a bitter life,

2:Ling & Ruey--102 E-5 (1933) 1947 AE5 Miao AE5

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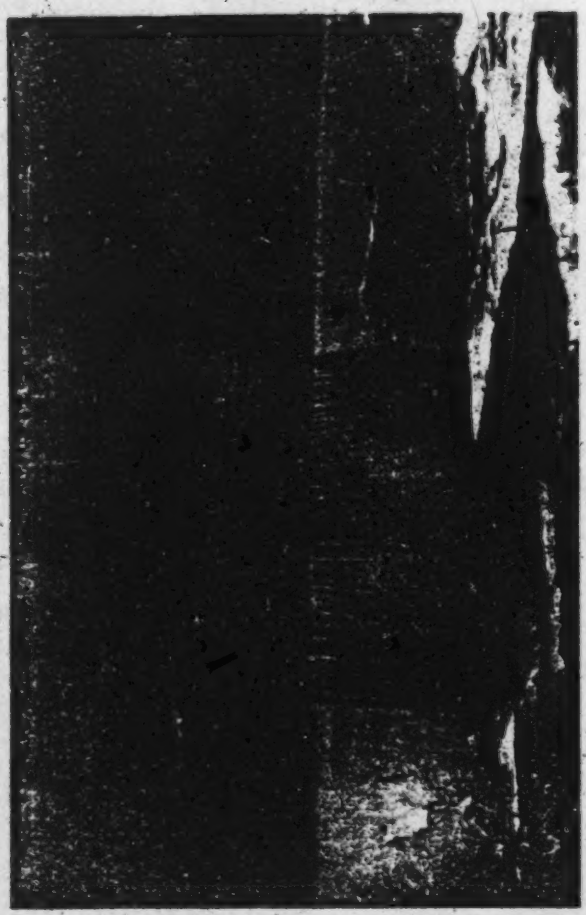

Illus. 38. Fish pond.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

the porcupine, whose flesh is eaten, and whose shiny black and white quills, often a foot long, have various uses. The flying squirrel is a rarer victim, as only the poisoned dart shot from the crossbow by a skilled hunter is quick enough to strike it. Jungle fowl of all sorts are used for food.

The fishing is usually done on a large scale. If a youngster goes a-fishing, his outfit is a piece of bamboo and a piece of hemp string with a noose on the end, where he nooses his catch. But when the rivers are low a whole village or perhaps several villages will join in a common fishing expedition. Some of the men dam the river, others go to the forest and come back laden with the bark of a certain tree and a certain vine. These barks are pounded in mortars until well macerated, mixed, and pounds and pounds of the "medicine" are poured into the river above the dam. The mixture kills or stupifies the fish, which rise to the top of the water and are easily secured. The catch often amounts to a thousand-odd pounds of fish, not to mention crabs and eels and other creatures. The fish are cleaned immediately and the people eat them without fear although they say that a chicken or duck that eats the entrails will sometimes die from the poison. The fish not wanted for immediate consumption are salted down with a variety of pooped rice and kept for future use. This method may injure the small fish in the river—undoubtedly it does injure them in the immediate vicinity of the catching—but does not have any serious effect on the total supply, apparently.

The costume worn by the men differs very little from that worn by an ordinary Chinese labourer except in the way the coat fastens, as it laps a little to the left and fastens slantingly down the front. The costume worn by the women however, is the distinguishing feature of the people, and is a very attractive outfit in its blue and red with touches of other colours on the head kerchief. For a grown woman, the costume consists of a kerchief, a coat and a short skirt, both dark blue, and dark blue puttees. A narrow red silk girdle, about an inch wide, woven by the women themselves and ending in long fringe, is worn around the hips. The same style of tie, only about a quarter of an inch wide, fastens each puttee just below the knee. The material for the clothing is bought from the traders, and is a coarse, heavy, unbleached cotton cloth. The women dye the goods with indigo and set the colour with pigs blood. The coat is made quite like a Chinese woman's coat, but reaching to the knees and not lapping so far over to the side. A piece of turkey red cotton is embroidered and put on as a narrow collar band; the bottoms of the rather loose sleeves are edged the same

[161 cont.]

177 439 294 Since cultivation and the treatment of hemp is difficult and complicated, the "Méo" are adopting little by little the use of cotton materials which they buy in the markets from natives of the other groups. Likewise the women purchase from the Chinese merchants needles, multicolored thread and silk, glass decorations, and so on, used in their embroidery.

531 294 868 The art of embroidery, of which some of our photographs give us an idea, is developed to a degree of perfection one does not expect to find among these tribes, who in other respects are rather primitive. The young girls are trained from an early age in this delicate art, and they themselves prepare all the very richly decorated pieces of their wedding costumes.

273 The "Méo" make alcohol from rice or maize, either by fermentation or by distillation. For the latter process, they make use of the stills already described.

317 439 The "Méo" of the sector of Thanthuy carry on an important commerce in coffin wood, a fossilized wood which has become proof against rotting and is much sought after by the Chinese for making coffins.

326 [411] The "Méo" armorers manufacture guns with very long barrels, of a model analogous to those of the "Man." The "Méo" know how to make powder. They carry it in a small powder flask of horn, suspended from the neck by a cord on which colored glass beads are strung. They are adroit [162] and fearless huntsmen. They do not 224 fear to confront panthers and bears with their rudimentary weapons. Those of them who are enrolled in the corps of partisans charged with guarding the frontier, and who, as a result, are armed with a model 1874 rifle, demonstrate remarkable skill in hunting wild beasts, firing only when certain of making a kill in order to economize their precious ammunition. (We have had to pay the "Méo" partisans relatively large sums for the destruction of harmful animals, because of the bounty of 10 piasters for each panther killed.)

226 262 The "Méo" are not fishermen, fish being relatively rare in the upper reaches of the mountain torrents. Nevertheless, they eat fish (fresh or dried) when they have the opportunity.

/351 cont./

c) Fishing

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The Meau, as passionate and successful as fishermen as they are as hunters, make long fishing expeditions and travel for days in order to reach water that is rich in fish. Since, however, corresponding to their attitude in hunting, they kill the spawn only a centimeter long as well as the largest, ravenous fish, observe no closed season, and do not provide for breeding, it is easy to understand that the brooks and rivers in the vicinity of their villages are as empty of fish as the forests are poor in game.

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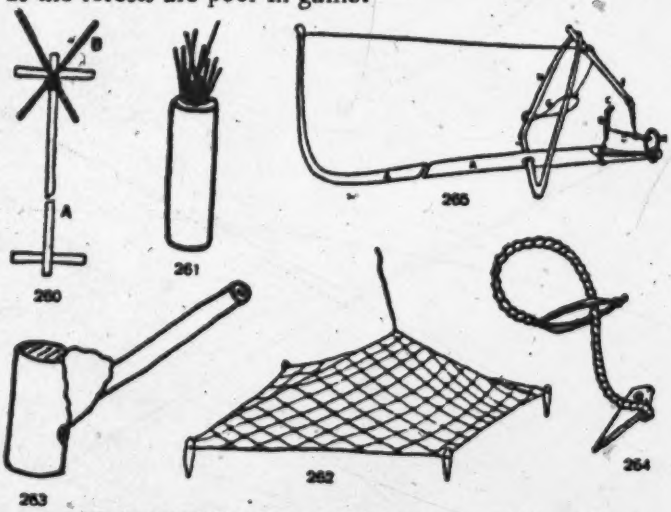

Figs. 260-265. Snaring Equipment of the Akha.

Figs. 260-261. Lime twigs: Fig. 260, twigs set up, 1/60 nat size; Fig. 261, supply quiver with lime sticks, 1/10 nat. size. Fig. 262. Fixed net for catching birds, 1/37 nat. size. Fig. 263. Decoy whistle for birds, 1/8 nat. size. Fig. 264. Snaring noose for large mammals, 1/10 nat. size. Fig. 265. Bird trap of bamboo, 1/12 nat. size.

39: Bernatzik--478 E-5 (1936-1937) 1947 AO1 Thailand
Micro AE5

/351 cont./

226 [114] [184] The statements in the literature about the fishing of the Meau vary, depending on which territory of the Meau the authors visited. For instance, the information by Abadie (1)

1. Page 162.

is completely opposite to my own observations. He writes: "The Meau are no fishermen, since fish are quite rare in the upper course of the mountain streams. They eat fish, however, both fresh and dried, whenever the opportunity presents itself." [262]

On the other hand, the observations that Savina (2) con-

2. II, p. 230.

veys are entirely different again: "In the evening, after the meal, the young people like to go fishing and search half the night under the rocks. One sees weirs at the foot of all the waterfalls. If one gives pins to the children, they immediately make angling hooks out of them. Communal fishing by villages usually takes place at the beginning of summer, when dams are built in the watercourses in order to put the rice fields on the mountain slopes under water. Then the fish are poisoned by means of the bark and leaves of certain trees, which are thrown into the water in the upper course of the stream." [312] [241] [278]

226 278 Among the Meau in northern Thailand whole troops of men, women, and children join together in order to pursue their favorite pastime, fishing with poison. First the leaves and bark of a certain tree are collected in the forest. When eight carrying baskets are filled, /352/ they are taken to the village, two additional baskets are filled with wood ashes, and then they all set out. When suitable places are reached, that is, deep places in the river bed fed by a scant supply of water, men, women, and children pound with cudgels the bark and the leaves brought along, mix the wood

/352 cont./

226 [278] ashes into the mass, and pour it all into the inlet of the pools. It takes only a few minutes for the stupefied fish to come to the surface. In a short time, the stream is "cleared" of fish, but not only at this spot, for the poison flowing downstream kills for miles farther on primarily the young fish, for which even the diluted poison is still fatal, though it is no longer dangerous for the larger fish.

[227] [285] Fishing is also done with hooks without barbs and with small hand-nets (see the chapter, "Handicrafts," Fig. 347), as well as with simple weirs (Fig. 266). The latter are 60 centimeters high and /Fig. 266 appears here/ plaited loosely out of bamboo strips five millimeters wide, so that only larger fish and crabs are caught. The weirs are put in the brooks. This kind of fishing, in contrast to the fishing [857] methods described, plays only a minor role, although the young lads in particular like to practice it. In addition, the Meau are masters at catching fish with their hands. They cautiously probe the hiding places of the fish under the stones and roots and, with lightning speed, seize the animals by their gills as they calmly remain in their hiding places. At [165] this sport, however, many Meau have fallen victim to [136] poisonous water-snakes.

[221] The time for fishing is after the harvest in the dry season. Then the streams have reached their lowest water level, and a narrow channel connects the deep pools where the fish seek safety. Then every fishing method of the Meau, with the exception of angling with hooks, is productive. The latter, on the other hand, is practiced only at the time of rising water, when the clear water is made turbid by downpours.

[184] [227] Fishing baskets, dams, fences, fixed nets or drag nets, fishing spears, and /353/ fishing arrows for crossbows or bows are, like harpoons, unknown to the Meau in Thailand.